

The South African Outlook

JULY 1, 1955.

CONTENTS

Page	Page
THE OUTLOOK .. 97	Peter Hargreaves .. 103
Natives' Representatives in the House of Assembly 100	Sursum Corda .. 107
The Students' Christian Association fills the Bill 101	Land Reform in East Africa 109
The Transkeian Bunga .. 102	South African Missionary Institutions .. 110
	Lovedale Notes .. 112

The South African Outlook

Truth is as impossible to be soiled by any outward touch as the sunbeam. *Milton.*

* * * *

The Curse of Fear

St. Paul counted it very important that bishops should, amongst other things, be sane-minded, just, able to champion the good cause with healthy exposition and to convince those of a contrary mind. An admirable exemplification of these requirements was provided for the audience at a meeting held in Cape Town last month under the joint auspices of the Methodist and Anglican Churches and addressed by the Archbishop of Cape Town and the President of the Methodist Conference. It is to be hoped that the speeches will be made available in permanent form, but in the meanwhile we make no apology for quoting at some length from the Archbishop.

"We are laying up a terrible heritage for the future," he said. "There can be no union of hearts, no real peace or mutual confidence when legislation is based on fear, which is the curse of South Africa. Injustice is the fruit of fear, and injustice always in the end brings its appropriate reward. There must be no fear in the Church. We must bear our witness and do our duty as we see it. After all, the future is not in the hands of the Government, or in our hands either, but in the hands of God."

After pointing out that the meeting had been planned long before the Senate Bill had been heard of, but that now that it had been introduced it was clearly relevant to the purpose of the meeting, Dr. Clayton went on to say, "The Minister who introduced the Bill said its purpose was to get the Coloured voter off the common roll. But the

position of the Coloured people was one of the things that were entrenched at the time of Union, and at least one member of the present Cabinet said the observance of the entrenched clauses was a matter of honour. The courts have said that the entrenched clauses are still in force. When did they cease to be a matter of honour?

"Those who oppose the Bill do not say much about the Coloured people. They speak of the loss of representation for the European minorities. Of course it is important that the different European groups should keep faith with each other, but it is still more important that faith should be kept with the Non-Europeans. The Coloured people are in a very real sense a sacred trust, and on the extent to which Europeans keep faith with them will the Europeans be judged at the bar of history, and at a higher tribunal than that."

Referring to the anxiety over the placing of such immense powers into the hands of individual ministers, he went on to say, "I believe that the right way to fight Communism is not to imitate the methods of the Communists but to offer to people something better than Communism. Christianity is better than Communism—but it must be a real Christianity."

"Recently it has been suggested that because of the fact that 'the powers that be are ordained of God' everything that any Government does is divinely inspired and according to God's will. Those who say this cannot have thought it out. When Nero burnt Christians in the arena at Rome was he divinely inspired to do so? Is the Government of Soviet Russia divinely inspired? Let us come nearer home. Would the supporters of the present Government who claim divine inspiration be prepared to admit that their predecessors, the United Party Government, were divinely inspired? I have never heard them say so. They must think again."

"The Church as a whole must never be tied up with any political party. It must try to follow its vocation of being the conscience of the nation, and a conscience is always an inconvenient thing. But the Church will naturally try to co-operate with the Government, just as it always prays for the Government."

A few days later another archbishop—of Canterbury—was saying in London, "It was perfectly clear to me that South Africa is a very unhappy country, because every section is conscious one way or another that it is being

governed by fear. "And at about the same time yet another bishop—of Natal—was saying, "It is easy to account for the origins of apartheid and to see that those origins were much the same for Britons and Afrikaners alike. It is based on fear, and fear is not a basis on which to build either a sound civilization or a nation."

* * * *

Boycott or More Tsotsis?

There are some 7,000 African children on the Witwatersrand who are still banned from Government schools because they were absent during the recent boycott in protest against the Bantu Education Act. What are they doing with themselves? "Running wild," says the Principal of the Western Native Townships High School. "The criminal gang is gaining ground. I have seen them every day—children who should be at school, caught for misdemeanours and ending in jail instead of school. What is happening now is increasing the ranks of Tsotsidom." In spite of appeals from many quarters that children should not be brought into the political struggle, the African National Congress still persists in advocating its boycott campaign. So little success is attending it that this might be ignored were it not that the continuance of the boycott policy is causing the Minister of Native Affairs to reject all appeals that grace should be extended to the excluded children. It is not surprising that the President of the South African Institute of Race Relations has recently declared, "The indiscriminate resort to the boycott weapon—recently used to such insensate and disastrous end against African schools—has had, as anyone heeding the 'voice of reason' could have foretold, the most injurious consequences."

We would appeal to the African National Congress to call off the boycott, and we would also appeal to the Minister that steps be taken to restore the children to the schools. Many of these children and their parents were the innocent victims of intimidation. In any case, again we ask why children should be brought into the political struggle. The Minister has shown clemency in that of the 116 teachers who lost their posts through falling attendance, 106 have been given employment elsewhere under the Department, presumably because they had no responsibility for the boycott. Similar steps could be taken on behalf of the children. We are convinced that grace will prove at once more becoming and more profitable to the object the Minister has in view.

* * * *

A World Court Ruling about South West Africa.

"Arid and unreal" are the adjectives applied by the *Star* to the advisory opinion given by the International Court of Justice to the effect that the United Nations General Assembly is permitted to apply its two-thirds majority voting rule to reports and petitions concerning

South West Africa. The justification for them is that even though South Africa no longer has the power of veto which the old unanimity rule of the League of Nations afforded her, she has persistently refused to admit that UNO has any authority in regard to her control of the Territory and will not, therefore, be submitting any reports or petitions. If any such do reach the UN General Assembly she assumes them to be the work of persons or bodies without any legal standing, and consequently the method of voting to be followed by the General Assembly doesn't interest her at all.

However, there is at least this much in the matter, that should it come about that UNO by a two-thirds majority should resolve that South Africa must do this or that in regard to the Territory—perhaps even bring it under UN trusteeship—South Africa has lost the power of vetoing any such proposal by simply recording her vote against it. She would, presumably, refuse to comply with any demand thus made upon her and could be haled before the International Court. After that, if the verdict went against her, UNO could conceivably decide that diplomatic or economic sanctions should be adopted against her. The possibility and the inconveniences of such action are perhaps not quite so negligible as many people seem to imagine.

* * * *

Circulation may be too dearly bought.

Considerable concern is being felt in many quarters about recent trends noticeable in some of the African weeklies published in South Africa. One of the leading and oldest established of them—*Umteteli wa Bantu*—featured recently a vigorous protest by a prominent African leader in which he complained about the offensiveness of the cheap, distasteful journalism that pries into private family and personal affairs and flaunts the downfall of people who have got into trouble. "Is it" he asks, "good manners and Press courtesy to make news (and comment) out of divorce, bigamy, elopement, rape and so on?"

Anybody who is able to compare a recent issue of one of these periodicals with one of, say, ten years ago will have no difficulty in agreeing that this concern is justified. Deterioration in tone is very noticeable; the sordid is ousting the significant. "Unfortunately" comments the editor on this occasion, "sensational stories are popular with a thoughtless public, and undoubtedly help to build newspaper circulation." Too true, and so long as circulation remains the main concern of the publishers matters will get no better, but rather worse. Sensational journalism is the easiest kind of journalism and needs no more than a nose for news that is startling and piquant. But there are values more important by far than mere news value, and the real journalist recognises them. He is not content to

be a mere channel for anything so long as it is news; he keeps his sense of proportion and of his responsibility towards his readers. He is alertly aware, also, of his great opportunity as an educator and guide. It will be a major disservice to the Bantu if their press becomes little more than a cheap purveyor of the spicy and the sordid. Its true and enviable function at this stage of African development is a peculiarly honorable one.

* * * *

A strong Case for Investigation.

The Provincial Council of the Orange Free State has been discussing a motion bearing on the liquor problem and has passed a resolution which asks the Government to investigate two aspects of it—the basis of profits and the extent to which monopolistic groups encourage excessive drinking. The matter was raised by Mr. S. I. Senekal, a member of the Executive Committee and representative for Bothaville, who is neither a teetotaler nor a man without inside experience of the "Trade," as he was formerly the owner of a hotel. He pointed out how controlling liquor with restrictions had played into the hands of unscrupulous groups in the business and argued that the immense, skilful, and costly advertisements for ever in evidence are a great evil. In regard to profits he quoted some startling examples:—

For the first bottle store at Sasolburg there were 400 tenderers and the rent offered for a building worth £3,000 was over £500 a month,—where £20 would have been a normal rental for trading.

A Free State bottle store, worth, with stock, about £15,000, was sold recently for £70,000.

In another Free State town rents of £750 and £500 a month are being paid for hotel bars.

The profit on brandy may be 150 per cent. and on whisky about 98 per cent.

In the liquor trade risks are small and overheads low, but because there is no control of profits, these are altogether out of proportion to those of other trades. Mr. Senekal favoured the practice of Quebec, where bottle stores are controlled by the Government and no advertising is found.

Other speakers dwelt on the fruits of excessive drinking as seen in the courts of law where during last year 304,000 prosecutions were directly or indirectly attributable to liquor. Our prisons, it was said, are holding 60,000 people because of liquor offences, 14,000 of them women.

This initiative on the part of the Free State, where the mischief is generally less noticeable than in other provinces, is most welcome, and it is to be hoped that the Government will not hesitate to respond.

* * * *

The Margaret Wrong Prize Competition.

The judges of the 1954 competition have awarded the prize of twenty pounds offered for an original manuscript

in English, French, Portuguese, or Afrikaans to Issa Keota of Bamako in the French Sudan, for an essay entitled "L'esprit du Conteur Noir." Two other competitors were commended for the manuscripts submitted by them, namely, F. James Oto, of Yaounde, Cameroons, for verses entitled "Les Heures Souhaitees," and Bernard M. Onyango, of Tororo, Uganda, for an essay on "Impression on the lot of an educated African in East Africa, with special reference to Uganda."

It was found last year that many who entered for this prize had heard about it too late, with the result that their manuscripts were not submitted in time for consideration. A number of other entries were disqualified because they were either too long or too short, or were in the wrong languages. Out of ninety-one entries no fewer than fifty-five were disqualified! This is an absurdly high number and indicates that the rules which govern the competition were not sufficiently well known or were not read carefully enough. We would therefore remind intending writers that full information with regard to this year's competition was given in our December, 1954 number, and may be found there. The main points are that the manuscript must not be less than 7,500 or more than 15,000 words in length; that the language may be English, French, Portuguese, or Afrikaans; that it must be unaided work not previously published; and that it must reach London before December 31st, 1955. Manuscripts should be addressed:— "Margaret Wrong Prize," c/o Mrs. Snow, Edinburgh House, 2. Eaton Gate, London, S.W.1.

It is rather disappointing to learn that of the ninety entries last year only one came from South Africa, (in contrast to fifty-four from Nigeria). When this is put with the fact that in 1953, when the prize was offered for South Africa, no single entry was received, it would seem that either the competition is not sufficiently well publicised or that there is little writing being done by Africans in the Sub-Continent. That the latter is definitely not the case is evident from the fact that the publishers of the Johannesburg paper *Drum* get so many stories of printable quality that they are compiling a collection of short stories by Africans in English for publication by a British firm. It is known also that the American poet, Langston Hughes, who appealed not so long ago for short stories from Africans in English, was inundated with hundreds of them. We hope that the response from South Africa will be much better this year.

It is a striking phenomenon of our age that more and more whole nations are victimised and sacrificed in the vain effort to continue the functioning of a top-heavy system. —David Kemp.

Natives' Representatives in the House of Assembly

AS reported in the *East London Dispatch* of 14th June, Captain G. H. F. Strydom (Nationalist, Aliwal North) said in the Assembly: "It was the intention when provision was made for the representation of Natives in Parliament that the Natives' Representatives should advise the Government on the economic interests of the Natives. However they now interfered in world questions and other matters of national importance which came before Parliament, which was not a function for which they were intended. Instead of encouraging Natives to maintain law and order, they demanded political rights for them." Captain Strydom added that he was in favour of the Natives' Representatives being thrown out of Parliament unless they did their work as they were intended to do it.

Is this conception of the function of these representatives in the Assembly the one accepted by the majority of the European representatives? Let us recollect that for the 8½ million Natives in the Union there are only three members in the Assembly while for the 2½ million Europeans there are 150! One might be pardoned for thinking that with such proportions (or disproportions) the representatives of Natives, who by Act of Union must be Europeans, would, with the goodwill of all, receive the utmost courtesy and liberty of speech. This is, in fact, the constitutional position and must have been so intended when the system of separate representation was introduced in 1936. From that date these representatives have exercised their privileges as members of parliament and not as delegates of a specific group, and their contributions to debate have not been the least noteworthy from the floor of the House. They have rightly been considered as political and not as administrative advisers. It is realised that from the paucity of their numbers they cannot hope to determine policy, or even, as a body, to influence decisions, but the same is true of the Labour party or any other minority group. It would be just as logical to say that Labourites should confine themselves to wage determinations and not bother about "world affairs" or even "other matters of national importance" as to say that the Natives' Representatives should be debarred from expressing their opinions and exercising their votes in support of those opinions when national and international matters are under discussion. It is a generally accepted fact that, once they are elected, members of Parliament are not delegates but are presumed to think and act for the whole body of people, on the supposition that they do so under conditions which afford the most reliable information and the soundest judgment obtainable.

Why should the Natives' Representatives be less able than others to "guide the High Court of Parliament" on

world questions and other matters of national importance? Is there any decision that Parliament can take which does not affect profoundly the lives of the millions of Africans and other non-Europeans within the boundaries of the Union? In a modern state where every economic as well as every legal relationship is controlled by Parliament, within the limits made possible by world events, there is nothing that happens in Parliament which is outside the concern of the humblest African. The activities of the Marketing Boards control his food. Import Control affects the price of his clothing. Labour laws regulate his housing and his employment. Municipal and Provincial regulations affect his location and his freedom of movement. Like other inhabitants of the state he is taxed, but his share in the amenities which such taxation makes possible is meagre in comparison with others. In international affairs he is as much concerned as, perhaps even more than, those of other groups abler to defend their privileges. Even the supreme questions of war and peace are of moment to him to the degree that the effects of any decision for or against are felt in every Native kraal. Why then should his three representatives be debarred from stating how any such decision will affect him and from voting accordingly with a full sense of their responsibility?

The theory underlying such a suggestion as that made by Captain Strydom is a simple one. It is that there is a white South Africa which is no concern of African, Coloured or Indian! Is this not a fantasy, even under the most rigorous conception of apartheid? No reserves of a size that one can imagine being set aside with the consent of the Europeans for the occupation of Africans could contain, in any sense of the word, the African population of the Union or withdraw them from concernment in European affairs. Nor would the addition of the Protectorates make any appreciable difference, as they are sure to have population problems of their own. And where is the living space of the Coloured and Indian to be found? We may under the Urban Areas Act prescribe for each of these groups different sections in our towns and villages, but they will still be within the borders of the Union, intimately concerned, like the African, in its destiny and involved by their very existence in the shaping of it. It is a vain dream that one can be oblivious of history or wipe out settlements that have occurred over three hundred years. Without doubt all planners would like a clear field in which to plant a homogeneous population, with one country, one religious faith, one language, one ethical and social outlook. But nowhere in the world do such conditions obtain, or if once established, would long endure.

Such being the inevitable condition of the joint existence

of different races in South Africa, would it not be true statesmanship to look the fact in the face and arrange affairs accordingly? This country cannot afford ignorance of the opinion of non-European groups. They are here as we are, they will remain, they will increase in number, they will grow in importance. If there is one forum where their opinion should be voiced, it is in Parliament, the

supreme court where the welfare of all the people is discussed and to a great degree determined. At present the non-European majority has only token representation, but just because it is so small it is all the more necessary that close attention should be paid to whatever their members have to say on any subject of concern to humanity at large.

The Students' Christian Association fills the Bill

IN an extremely isolated mission station in the Northern Transvaal, with a combined primary and secondary school, I found the most difficult problem was to provide the right kind of Christian fellowship, combined with teaching and activity, for the secondary students, who go as far as J.C. We tried first a Christian Youth association, which admitted all above Form I and also young teachers and nurses from the hospital. This failed ultimately, because there were too many mental ages represented. A formal Bible class did not seem to meet the need either, as it savoured too much of school on Sunday, and for the leader, who was also a dayschool teacher, it was just that.

The principal of a neighbouring training college was approached by the Students' Christian Association with the offer of a visit from the European travelling secretary set apart for non-European work. This young man, a minister of one of the Dutch Reformed Churches, came to our small school too, and his complete sincerity and kindness and integrity did even more than his words to make the S.C.A. seem what we were looking for in our school-religious life. At first we tried, probably mistakenly, to let the students manage it themselves, with an educational adult speaker at their meetings. The members were at that time few in number, and though sincere, were inordinately taken up with the minutes of the last meeting and business arising.

We really began to make way when one of our young teachers in the secondary school agreed to help in this work, and, though already ever-burdened with sports administration, he has shown what can be done by a busy man. He was able to go to the conference at Wentworth Medical school, Durban, in 1954, and returned with inspiration and ideas and the realisation that here was something that was for students, and was also a world-wide fellowship. The motto, "Make Jesus King" appeals to young men and women of all races, and the whole method of working is geared to the needs and abilities of intelligent adolescents and young men and women. The local committee is responsible for internal arrangements, and the teacher who helps is always there to guide. The scheme of group Bible studies helps the members to begin to grasp the message of the Bible for them as persons.

Recently there was a united one-day conference at a Dutch Reformed Church school and training college some hundred miles away from here, and with their usual cheerful determination to get there they piled into lorries at four in the morning and gathered other members along the road. By great good fortune there happened to arrive on that very day, but at one in the morning, a happy group of European S.C.A. members from the Pretoria Normal college. They were all entertained by all races with the greatest kindness, and a most inspiring day was spent. The theme of the three addresses was, "God gives," "We receive," "How we can give." We came away refreshed, and with hope renewed for a land that can produce such unity of purpose and loyalty to Christ the King.

Our members here had for some time been responsible for conducting school prayers, and now they went on to conduct, along with their teacher-helper, a Sunday morning service in the church. The teacher preached, and described the work of the S.C.A., and students read the lessons and led the prayers. We had prepared responsive prayers in Tshivenda duplicated so that the whole congregation could join in. A deep impression was made, not least on the students themselves, who found that they had a real part to play in the Church.

Last of all we have just had a visit from the newly appointed African travelling secretary, Rev. Mokateli, who found himself at home in a Bantu Presbyterian church, for he is also one of our ministers. He is a born young-folks minister, and I was personally much encouraged and challenged by his work. This brings me to the point of this story. Many of our young African ministers have been looking for some method of presenting the claims of Christ and His church to secondary school students in a way that does justice to their age and intelligence. We have found in the Students' Christian Association just what is needed, and I would recommend it with enthusiasm to ministers of all churches, and to teachers in secondary schools.

R. M. FRASER.

If we cannot reconcile all opinions, let us at least do all we can to reconcile all hearts.

—Nicholas Vansittart.

The Transkeian Bunga

(Dr. Ellen Hellmann and Mr. Quintin Whyte, President and Director respectively of the South African Institute of Race Relations, spent some days in the Transkei recently. In a report of their tour they discuss amongst other things the inwardness of the resolution passed by the Bunga at that time accepting the Bantu Authorities Act and with it its own "liquidation." We reproduce here, with acknowledgments to the authors, the section of their report which deals with this matter.)

THE BUNGA

THE present Session of the Bunga, the opening of which by Mr. de Wet Nel we attended, is likely to be its penultimate meeting. As already reported in the Press, the Bunga passed a resolution accepting the Bantu Authorities Act in principle but, "in order to preserve the solidarity of the Transkei," requesting "the Chairman to appoint a recess committee to consider how best to integrate the Council system with the Bantu authorities policy," such committee to report to the next session of the Council and to consist of six Magistrates and twenty members of the Council.

The debate that preceded the passage of the resolution cannot be described as other than pedestrian, uninspired and, generally, uninformed. This despite the fact that Council was addressed on the opening day by Mr. C. B. Young (Under Secretary of Native Affairs, Bantu Areas) on the Act and by Mr. A. Myburgh (Ethnologist, Native Affairs Department) on ethnological distribution in the Transkei, and that the Natives' Representatives for that area, Senator Campbell and Mr. Stanford, addressed a meeting that evening which many Councillors attended. Senator Campbell gave a factual exposition of the Act, stressing that it excluded the elective principle. Mr. Stanford gave an account of his work in Parliament and explained the grounds for his opposition to the Bantu Authorities Act.

The following day the resolution was passed by what appeared to be nearly a unanimous vote. There were some abstentions, but no votes against the resolution. The proceedings were watched by a public gallery crowded with Africans. Casual conversations with some of these visitors showed a sense of dismay at and condemnation of the Bunga's action. These informants were obviously educated, and it is hardly likely that they represented any "average opinion." After leaving Umtata, we found that every African we met immediately asked us to "explain" what had happened at the Bunga, expressed their utter surprise at the vote and deplored it. Nothing could have revealed more closely the lack of contact between educated Africans (including prominent African leaders) and the Bunga Councillors and, indeed, the lack of interest on the

part of educated Africans in the affairs of the Bunga and their ignorance of conditions in the Transkei.

The general explanation of the Bunga's acquiescence was that most, if not all, of the Councillors expect to derive personal advantage from the implementation of the Act in the form of enhanced authority or prestige. As the Bunga is apparently composed mainly of chiefs and headmen, this is likely to be so. The fact that tribal authorities will be in direct control of funds was a further attraction. There also appeared to be a feeling that the Bunga had reached the limit of its effectiveness and that under the new Act progress would be possible. No evidence came our way indicating that magistrates had exerted pressure to obtain support for the resolution. During the debate, in fact, one magistrate took the unusual step of intervening in the debate to support a resolution that consideration of the Act be deferred because magistrates had as yet only been instructed to explain the Act to the people but had not been asked to ascertain the views of the people in regard to its application. Mr. F. J. Malan, the Regional Representative of *Bantu* in the Transkei and Ciskei had, we were told, been active in the preceding months explaining the Act and endeavouring to enlist support for it.

From what has already been said, it must be clear that there is far-going contradiction in the situation. If the Bunga is indeed a democratically elected body, and if its replacement by a Bantu Authority set up under the Act is indeed a blow to democratic principles, (which was the attitude of the Africans with whom we had talks), then why did this allegedly democratically elected body agree to its own elimination? Is it that the process of election is, in fact, not democratic, and that the Bunga does not, in fact, represent the feelings of the people that elect? One cannot advance ignorance as the answer, for after fifty years of existence, the Bunga and its electorate should know the implications of its own resolutions. And self-advancement on the part of the Councillors does not provide an acceptable answer, because if the system functions at all adequately, then the people should elect representatives who will advance the interests of the people. The fact that the Bunga does not appear to have attracted people of high calibre would point to considerable defects in the operation of the system.

We are, clearly enough, not in a position to attempt to give the answer on the basis of our brief visit. All our observations permit us to record is a general impression of a system which has not developed to the extent of its own inherent potentialities. Its unsatisfactory functioning starts at the district level. A small minority of the electorate exercises its voting rights. Teachers, who form the majority of the educated group in the rural areas, are not

permitted to stand for election. Other Africans of education or of other than traditional status apparently do not offer themselves for election and treat the district councils with patronage and contempt. The result is that the district councils are weak and ineffective bodies, which largely evade the onus of decision and put practically the whole burden on the Native Commissioner.

Neither the District Councils nor the General Council appear to have thrown up men of ability, such as the

Native Representative Council did. Whether this is due to sheer apathy, or whether it is yet one further aspect of the widespread distrust of anything emanating from the Government, or whether it is a reflection of the belief held by many educated Africans that no one dare speak out and criticise in the Transkei and that, whatever the peoples' desires, the Government will make its own decisions, or whether it is a combination of all these factors, we do not know.

Peter Hargreaves

ON the Sitebe hills, overlooking the mission of Clarkebury, a very angry chief and two unarmed white men stood confronting one another.

The chief was Sarili (the whites rendered it Kreli), paramount chief of all the Xhosa, and the last of the great line of chiefs of this tribe which once ruled all the territory from the Great Fish River to the Bashee. Sarili was angry—fighting mad! Novili, his daughter, great wife of the Thembu paramount, Ngangelizwe, had been thrashed by her brutal husband in a towering passion. So severely had he beaten her that portions of her flesh had been stripped off and the bone laid bare. In this dreadful condition she had crawled all the way to her father's Great Place beyond the Bashee and sought his protection. Then Ngangelizwe had beaten her maidservant, Nongxokozelo, and had her clubbed to death. Kreli, stung to fury, summoned his army and marched over the Bashee into Thembuland, destroying every Thembu kraal in his line of march. Ngangelizwe and his people were so unprepared for war that their only recourse was to flight, and for days they sped past Clarkebury on their way to the Gulanoda mountain, driving their cattle before them. Now Sarili's army of Gcaleka Xhosa had reached the Sitebe, and the mission, as well as Ngangelizwe, was threatened with destruction, for it was a Thembu mission and there were many Thembu living on it.

The Rev. Peter Hargreaves, accompanied by a solitary trader named Venables, rode out to see if he could save his station and stop the war. They found the Gcaleka army encamped at the Sitebe hills, and Mr. Hargreaves asked to be led at once to Sarili.

"Kreli," he said, when he had been ushered into the royal and angry presence, "I am surprised to see you here. The Queen of England will be surprised to learn that you are here. Chief, what are you about to do?"

Sarili replied sullenly, "I shall not injure Clarkebury, but I shall punish Ngangelizwe."

"Has there not been enough killing and burning, already, to satisfy you?" enquired the missionary. "You have done enough to establish your superiority."

"Where is Ngangelizwe?" Sarili burst out. "Is he in Clarkebury?"

"No, he is not. He has taken to flight and I do not know where he is. Chief, these burnings and bloodshed will inflict great suffering on the women and children. Why not stop?"

Again and again the appeals were renewed. "You have thrashed Ngangelizwe and destroyed many of his people. Kreli, take my advice and go back."

The tall, manly barbarian was visibly moved. He consulted his councillors and ordered food to be given to Mr. Hargreaves and his companion—in itself a propitious sign. Then he gave the order to retreat. As the white men tied the meat to their saddles and bade Sarili good-bye, they had the satisfaction of seeing the whole Gcaleka *impi* rise as one man and march off towards the coast. Hargreaves had won the day, and the grateful Thembu, emerging from their hiding-places, took this calm, courageous leader to their hearts. "Hagile" they called him, the nearest they could get to the pronunciation of his name.

Peter Hargreaves was born at Burnley in England on the 11th of December, 1833. He entered the Methodist ministry and came direct to the South African mission field in 1857 with three other missionaries, sailing from London in the *Alice Maud*, a little ship of about 350 tons burden. These, by the way, were sent out in response to a feeling that the life of another missionary had been needlessly sacrificed. The Rev. J. S. Thomas, in 1855, had been in charge of no fewer than five mission-stations from Butterworth to Shawbury, with only two assistants, owing to the lack of men from England; and, while engaged alone in trying to establish a sixth station at Ncambele on the left bank of the 'mThatha River, he was killed (as a result of mistaken identity, it is believed) by a band of marauding Pondo under a sub-chief, 'mBola, who were engaged in a night raid on the cattle kraal. His tombstone still remains in the old burial-ground of Morley (Wilo) in the Mqanduli district, to which his body was removed.

Mr. Hargreaves laboured among the Thembu at Clarkebury for twenty-four years, from 1857 to 1881, and by his zealous efforts on their behalf enthroned himself in their

hearts. The population on his station came to number several thousands, and the fame of his medical treatments spread to the most distant kraals. The membership of his church rose to 1,200, all won from heathenism. By 1871 a large and substantial stone church had to be erected, and instead of the children coming naked to school and their parents being clad only in filthy skins and karosses, there were now ten thousand blankets sold annually on the station, besides prints, calicos, axes and ploughs. On more than one of these old stations, traders also established themselves, finding that the missionary's influence not only ensured peace and safety, but awakened in the Natives a demand for the commodities of civilisation. Mr. Hargreaves built a Boys' Industrial School and his crowning work was the erection of the Clarkebury Training Institution for the training of school-teachers.

Among the youths who passed through one of his schools—though only for a short time, and without embracing the Christian faith—was Ngangelizwe, grandson of the great chief Ngubenchuka (or Wolf's Cloak), also called Vusani. Ngangelizwe grew up ill-tempered and savage, and, but for Mr. Hargreave's firm hand on him, would often have plunged the country in war, endangering the lives of the handful of Europeans scattered through it, as well as causing misery and bloodshed among his own tribesmen.

One day Ngangelizwe set out with his warriors to attack a Pondo headman, with a view to plundering him of his cattle. Hargreaves quietly dispatched a runner to warn the Pondo, who decamped with their stock, and the war fell through. In a rage, the thwarted Thembu chief galloped over to Clarkebury, and, forcing his way into the missionary's study, brandished his knob-kerrie at him, and shouted "You, Hagile, you prevented me from attacking the Pondo; you had better look out!" Keeping his wonted composure, Mr. Hargreaves said, "Chief, will you have a cup of tea?" Ngangelizwe stared mutely at him, and presently, his anger subsiding, he replied "Yes, I will." When the tea was finished, Mr. Hargreaves said, "Chief, it is not good for you to be angry like this." His one-time pupil hung his head. "No, father," he agreed, "it is not," and with a shamefaced look he quietly rose and went his way.

When the Gcaleka War of 1877 broke out, some of the clans in Thembuland became infected with the war spirit. Through the influence, in great part at least, of Mr. Hargreaves, Ngangelizwe remained quiet, and presently answered the call of Major Elliot at Umtata to take up arms on the side of the Government. However, Dalasile, chief of the Qwati, a clan which, though not Thembu, were living in what is now the Engcobo district of Thembuland, joined in the war, and Dalasile sent word that he was going to burn down Clarkebury, on the ground that it might be

used as a military base by the British troops. He also required that all the white people who had taken refuge at Clarkebury should be driven away. Mr. Hargreaves refused to comply with these requests, but kept the people who had taken refuge with him under his care, until they could safely proceed to the Cape Colony. A few days later several thousand warriors came to Clarkebury to plunder Mr. Hedding's store and the houses on the station. Mr. Hargreaves confronted them, and boldly urged them not to bring disgrace upon themselves by resorting to looting and robbery. His appeals were successful. Presently they left, and so property of £10,000 in value, was saved from destruction.

In 1881 Mr. Hargreaves went to England on furlough, was lauded at Exeter Hall and other places, and his name became something of a household word in religious circles.

Upon his return to South Africa, in 1882, he was appointed to Emfundisweni in Eastern Pondoland. Here for another twenty-four years he gave himself up to the service of the Pondo, as he had done for a similar period to the Thembu at Clarkebury. He found the station badly run-down, but by his persevering and self-denying labours built it up, gained alike the confidence of the Pondo people and of farseeing Cape statesmen, added a Girls' Boarding School, and gradually, through the years, won 1600 people from heathenism and enrolled them as members of the churches at Emfundisweni and Emnceba, twenty-five miles to the west.

Tribal wars between the Xhesibe and the Pondo enlivened those early days. The former, at their own repeated request, had been taken under the protection of the Government, but the latter were still an independent people.

One March Sunday in 1886, as Mr. Hargreaves was addressing his congregation, a woman stood on the hill that overlooks the station and raised the war-cry. The Xhesibe had invaded Pondoland and were firing on the people and burning their kraals. As the warning came through the open windows of the church, the men rushed out to get their weapons and defend their homes. The following morning an *impi* of eight thousand Pondo under Mdhlanguzo set out to cross the border and attack the Xhesibe. This would have meant war with the Government, whose subjects the Xhesibe had become. Mr. Hargreaves rode off to the Pondo camp and persuaded Mdhlanguzo not to proceed without first enquiring of the magistrate at Mount Ayliff, sixteen miles away, why the Xhesibe had raided Pondoland. A messenger was sent off and in due course returned with a letter from the magistrate, who said the Pondo had been raided as a reprisal for their having previously stolen some Xhesibe horses. On receipt of this information, Mr. Hargreaves repeatedly urged Mdhlanguzo to break camp and go home. He not

only refused, however, but called up more men in preparation for crossing the border. Three days passed, and the missionary sent a strong protest against their entering Xhesibe territory. This time Mdhlangazo gave heed, dispersed his army, and himself came to Emfundisweni to tell what he had done. "That night I had a little sleep," said Mr. Hargreaves; "but for four nights I had not slept an hour. It is difficult to give an idea of our anxiety. We saw no means of getting out of the country. My heart ached when I thought of our little ones." Mr. Hargreaves received the formal thanks of Government for having averted war.

Six months passed by, and once more Pondoland was invaded by Xhesibe warriors, bent on avenging thefts of cattle. In a pitched battle the Pondo were defeated and fled. Even Emfundisweni was emptied of its inhabitants. Mr. Hargreaves was advised by messenger to leave immediately. "You are sure to be killed; go at once." The traders at the store nearby left, and urged him to do the same. "No," he replied simply, "I am a missionary. I cannot go." To Mr. Walter Stanford, the chief magistrate at Kokstad, he managed to get a letter, and Mr. Stanford, meeting him at Fort Donald, commissioned him to do all he could with the Pondo to prevent war. Meanwhile the Cape Mounted Rifles had been summoned to Fort Donald in force, and were ready to march into Pondoland, if hostilities broke out. The Pondo also gathered in great numbers a few miles away. An ultimatum was sent them, that they were given fifteen days in which to make up their minds to meet officials and discuss conditions of peace. When the time was up, it was extended at Umqikela's request for three days more to December 2nd. Still Umqikela dallied, and at midnight Mr. Hargreaves sent a message to him: "You must come at once, or there will be war." Even then the chief failed to appear. Mr. Hargreaves called Mdhlangazo, Umqikela's cousin and *impi* commander, and said, "You must go with me, or I shall not remain in the country." Together they left in pouring rain and encountered the Cape Mounted Rifles just as they were preparing to advance on Pondoland. Another four days' grace was obtained, and it was agreed that on the expiry of this period they should meet at the kraal of Ntola in Pondo territory.

The day came. The C.M.R. and the Government officials took up their position at Ntola's place. Some distance away the Pondo gathered in a circle in large numbers; but would not come near. Umqikela said he was ill, and went away to a kraal near by. The officer commanding was reluctant to open fire. Mr. Hargreaves begged, and obtained, a further stay of twenty-four hours. On the day following the Pondo arrived by thousands and sat down with Umqikela in their midst. In spite of repeated endeavours on the part of Mr. Hargreaves, how-

ever, they would neither ground their arms nor greet the British. It was discovered, afterwards, that they were, in fact, devising a plan of attack, in case the soldiers opened fire. At noon Mr. Hargreaves sent his final message to them: "If you do not come to meet the English I shall go home, and you must take the consequences." At last they relented and approached. The *indaba* began at 5.30 in the afternoon, and continued till 10.30 that night. The conditions of peace were formulated, and the following day they were signed. Once more Mr. Hargreaves by his calm diplomacy and patience had saved the day. Once more he received the formal thanks of the Government.

Two years of quiet followed, and then again troubles flared up. In 1888 Mdhlangazo sent a son of his to Germany to receive training as a doctor. As the climate proved injurious to his health he was quickly ordered home. He landed at Durban, but died on his way back to Pondoland. A letter had been sent to the parents apprising them of the youth's illness, but was somehow delayed in reaching Emfundisweni, so that it could not be delivered until after the body had arrived at that place. The fault was not that of the trader and postmaster at Emfundisweni, Mr. W. Rock, but the Pondo believed it was, and even blamed him for the young man's death. The day after the funeral his shop was looted. It stood just across the m'Zimhlavana, about five hundred yards from the mission. Mr. Hargreaves hurried over to find the place besieged by Pondo, maddened with drink. Calling to the chiefs, he said, "This is a dreadful thing you are doing to a white man. Stop all this! Let the man be summoned to the Great Place, that the matter may be investigated." Excited, and their passions inflamed by drink, they refused to listen. Mr. Hargreaves strode past them and sat down beside the trader. A big Pondo man advanced on them, brandishing his assegai. "Why are you sitting with that white trader?" he shouted. "Why are you sitting with the man who has killed a child of our Chief? He ought to be killed and cut up." Mr. Hargreaves stood up. He held a stick in his hand. He lifted it in the air and brought it down with a resounding thwack on the man's back. "Why do you say these things in the name of Umqikela?" he demanded. He brought the stick down again and again on the Pondo's back, until he turned and fled, as fast as he could run. In the end the trader was fined eighty blankets and thirty head of cattle, and had to suffer the loss of the goods looted from the store. Travelling through Pondoland in March, 1954, I was interested to learn that Mrs. Rock was still alive, at, I believe, over ninety years of age, and that she still regaled her friends with vivid recollections of those stirring times.

In the bloodless annexation of Pondoland Peter Hargreaves again lent his great influence to the preservation of peace. The Chief Magistrates of the Transkei

and Thembuland and of Griqualand East, Sir Henry Elliot and Sir Walter Stanford respectively, were entertained under the roof of the mission house at Emfundisweni, while the negotiations were going on. Sigcau, the paramount, was at the same time the guest of Mr. and Mrs. Rock nearby. After about a fortnight Sigcau finally signed the deed of cession.

After the annexation, a very nasty situation arose in Eastern Pondoland. It was reported, that Sigcau was resisting the registration of the Pondo for the purpose of imposing hut-tax, and that he had threatened to shoot the clerk engaged in the work. His appearance at Flagstaff with a considerable following of armed men, though probably done only to create an impression, was also construed as an act of hostility. One night a soldier from Kokstad, the seat of the Chief Magistracy, put up at Emfundisweni. The following morning he told Mr. Hargreaves, that he had been sent to arrest the Chief. "Well," said the missionary, "you must do your duty and I shall do mine. I shall follow you to the Great Place."

Passing through Flagstaff he found all the soldiers excitedly preparing for war. One of them offered him a revolver. "No, thank you," said the missionary. "I shall be much safer without the pistol," and he passed on. Arrived at the Qaukeni, Sigcau's Great Place, he found the Chief assembled with his Counsellors, all of whom urged resistance even to bloodshed if necessary. Sigcau said, that he was not at the place of registration, he never saw the clerk and he never threatened to shoot him. Hargreaves believed him. "Therefore," he said, "I advise you to go to Kokstad and confront your accusers." Immediately there was a storm of protest. "We will never give up our Chief," was the indignant declaration of all the other Chiefs present. "Missionary," they said, "can you tell us of any case where a nation has given up its King without fighting for him?" "No," said Mr. Hargreaves calmly, "but I want you to do that now." Then he turned to the Paramount himself.

"Sigcau," he said, "I was your father's friend and advisor. I have known you for many years and have always tried to be your friend. You have come to a difficult place. There are three drifts before you. You can fight, as your Chiefs desire—but you will be destroyed. You can hide in the bush—but they will hunt you like a wild beast. You can go to Kokstad, and declare your innocence—and that is what I advise you to do."

After a moment the Chief arose and said to his men: "I shall follow the advice of the Missionary!"

The *indaba* had lasted all night. As the day broke, Hargreaves saw the Pondo assembling from all directions for war. Presently the Magistrate arrived with four hundred of the Cape Mounted Rifles at his back. Anxious to prevent hostilities, Mr. Hargreaves sent word, that the

Chief was ready to surrender. The Pondo said they would let him go alone, if the Magistrate came alone. So the Missionary stood on an open piece of ground between the two hostile bodies of men, while the Magistrate advanced to him from the one side and Sigcau from the other. Then Mr. Hargreaves said, "I am anxious to prevent any trouble, but if Sigcau is taken through his country as a prisoner, the whole land will be aflame. Let me take him to Kokstad, and I will be responsible for handing him over to the Chief Magistrate." To this the Magistrate gave consent.

Sigcau was given time to arrange his affairs, after which he was to proceed to Emfundisweni, whither Mr. Hargreaves now went to await his arrival. At the appointed time, however, Sigcau failed to put in an appearance. All day the Missionary watched, and late in the afternoon another soldier arrived with a note from the Magistrate. "Where is Sigcau? Unless he is reported to me by nine o'clock to-morrow morning, I shall order the troops to march into the country." That night Hargreaves did not sleep. All night he paced up and down the verandah praying—praying and watching. At three o'clock in the morning a body of horsemen came round the hill. It was some Pondo with their Chief at their head, and William Strachan. "Billy" Strachan, ever forward in every good work, had been at Qaukeni adding his persuasions to those of the Missionary, and now brought the Chief with him. Mr. Hargreaves got out his cart and horses and drove Sigcau to Kokstad, amid the lamentations of hundreds of the people, some of whom literally clung around the Chief's neck, crying, "You are giving yourself up to save us and our country." At Kokstad Mr. Hargreaves left him, fully expecting his speedy return.

Then the blow fell! The astounding news came that Sigcau was in prison, that he was to be banished, either to Thembuland under police surveillance, or even further, to Cape Town. He would never come back to Pondoland. All this by "Proclamation," without trial!

The Pondo, for a thousand head of cattle, engaged a smart lawyer, named Jones, of Kokstad. Mr. Jones appealed to the Supreme Court at the Cape. An eminent Counsel was engaged; and, on the day of the hearing, numbers of Christian Pondo from Emfundisweni went up to Kokstad and held a prayer-meeting in the prison yard, outside the Chief's cell. "Jabez, this is a great day," called the Chief to an evangelist. "Today it is to be decided whether I am to go to the Cape or return to my own people. Jabez, you must pray!" Then began one of the most extraordinary prayer-meetings ever held. The preachers prayed, the people prayed, even the police prayed! Hour after hour they kept it up, till suddenly the Chief Magistrate appeared with a telegram in his hand. Sir Henry de Villiers, the Chief Justice in Cape Town, had

given his decision. The Proclamation was illegal! Sigcau was free!

The Prime Minister of Cape Colony appealed from the Supreme Court to the Privy Council in England. All expenses would be met by the Government, even if it won the case. To no avail! The Privy Council upheld the

decision of the Supreme Court. The majesty and impartiality of British Law were vindicated. A lowly black Chieftain was equal before the law to the Prime Minister of a British Colony! Sigcau returned to his people. "Prayer delivered me out of Kokstad jail!" he said.
BASIL HOLT.

Sursum Corda

WHY DO WE SUFFER?

Rev. G. Owen Lloyd

Text: Acts 9: 6.

Readings: Job 29: 1-17, 30: 9-20 and Romans 8: 14-28.

THE first time I heard the name of Lovedale, it was rather a painful experience for me. What had happened was this. When I was a boy, we had a doctor living next door to us. One day a farmer arrived at the surgery with an African labourer who had cut a finger off in a forage cutter. I happened to be standing nearby at the time and I saw the doctor sew up the skin round the finger stump and heard the conversation between the doctor and the farmer about how tough the Africans are and how they don't feel pain like ordinary human beings.

For some reason or other I mentioned this conversation at supper that evening and after having been scolded for listening to adult conversation, I found myself in the middle of a debate that became quite heated. "Does the African feel pain less than anyone else?"

My mother, always the peacemaker, suggested: "Let's ask Nurse Annie Benjamin because she has been to Lovedale." Nurse Benjamin was working for a clinic that my mother organised and she was due to report that evening. When she came, her reply was that the Africans she had seen feel the pain as much as any one else, but they show their feelings less. So our debate ended in admiration for the labourer with nine fingers.

When people start talking about suffering, they sooner or later come to the problem: Why does God allow the innocent to suffer? To my mind the answer is this. If God prevented the innocent from suffering, he would remove from human life the right to choose. It follows then that if the right to choose is taken away, mankind would lose four of the supreme blessings of life, namely, *Freedom, Order, Progress and Love.*

FREEDOM

Many years, ago, when legal slavery was still practised in South Africa, a farmer stopped his wagon in the Market Square at Grahamstown. While the oxen were being unyoked, he heard an auctioneer selling slaves. He went along to see what was going on and saw that a Mozambique woman was up for sale and that nobody wanted to buy her.

He felt sorry for her and gave a low bid, thinking that someone else would jump at the chance of getting a cheap slave. But to his surprise he found himself the owner of this woman. He did not want her, but he paid the money and told her that he had bought her out of sympathy and that she was free to go home. The woman seemed dazed and he went off to the stores. But each time he came out of a store, there was the woman waiting for him to tell her what to do. By the end of the day, he realised that the poor slave did not know what to do with her freedom, and the prospect of living a life of responsibility and independence was too painful for her. So he took her home to his farm and he, and later his son, cared for her.

There is not one of us who does not on occasions express the wish to be free so that we can do this or that thing. But how many of us would take this wish to its logical conclusion and require that we be left entirely to our own devices—to grow our own food, to make all our own clothes, to build our own house. Very few, I am sure. The reason for this is that we would make so many mistakes, suffer so much hardship, that it would be easier to work with others and be satisfied with partial liberty. Part of us will be free and another part enslaved.

In the year 1848 Victor Hugo, the French writer, was invited to plant a Tree of Liberty in Paris. In his speech on that occasion, he reminded the people that sixty years earlier, the French nation had called for liberty, equality and fraternity and that the revolution was marked by destruction and much suffering. Instead of crying liberty, equality and fraternity, the French people had learned to cry sympathy, charity and fraternity. He went on to say: "The first tree of liberty was planted by God himself on Golgotha! The first tree of liberty was that Cross on which Jesus Christ was offered a sacrifice for the liberty, equality and fraternity of the human race."

Victor Hugo was repeating the message of the New Testament that if we want freedom, it is only obtained by sacrifice and suffering. James, the brother of our Lord, taught that the Christian way of life is a combination of freedom and discipline. He called himself the bond-

servant of Christ and said that he tried to live by the "perfect law of liberty."

Many years later John Wesley cried: "I am always happy, I am always free." But if some had asked John Wesley: "Free for what?", the answer would have been "Free to serve God."

So the first answer to the question: "Why do men suffer?" is "So that they may be free."

ORDER

Men also suffer so that there can be order in the world. Everywhere in the world around us we see the laws of nature at work. The shopkeeper's scale works by the law of gravitation. The farmer reaps a harvest because he has co-operated with the law of cause and effect. Things act in accordance with their nature. Water is wet: fire burns. The fact that the world in which we live is consistent in its nature, is of supreme value to us. We know what we are doing when we deal with things about us and we are able to build life with confidence on the fact that things are not constantly changing. This fact creates order in life.

This unchanging nature of life can, however, be a source of suffering for mankind. If a man leans too far out of a top-storey window, the law of gravitation will smash him on the ground below. The very wetness of water may cause a man, caught in the rain, to develop pneumonia and die, leaving a widow to suffer hardship in caring for the children.

Man's response has been to work out laws of conduct. So for instance, there is a law in Deuteronomy which says that it is the duty of a man who builds a house with a flat roof, to put a railing round the roof to prevent people falling off. By our suffering we have learned to establish law and order.

Some years ago a British passenger ship was rocked by an explosion in the engine room. It soon became apparent that the ship had to be abandoned. Then it was discovered that there were not enough lifeboats for the passengers and the crew. An officer reported this to the captain and he gave just two commands: "Birkenhead drill" and "Funeral order." The members of the crew knew what that meant. Instead of men fighting for their lives for places in the lifeboats, the tradition would be followed that was established when the ship "Birkenhead" struck a submerged rock off the coast of South Africa. On that occasion the command went out: "Women and children first." That is the Birkenhead drill. If there were any places left in the lifeboats of a doomed ship, the men would be given places in order of age, the youngest going first. That was the "funeral order." These two commands have become the unwritten law of British sailors. Obedience to these commands has meant that there has been order on board wrecks and many lives have been saved.

Why do men suffer?

The second answer is: "So that others may get the blessings of order and discipline in life."

PROGRESS

It has become fashionable in these days to deny that man is making any progress. But I cannot see why people are blind to movements from ignorance to knowledge, from error to truth, from barbarism to culture, from mischief to good conduct. No one will agree that progress is inevitable. There is enough sin in the world to disprove that idea. But where there has been progress, it has often involved adventure, danger and sometimes disaster.

How would we have discovered that malaria is carried by the mosquito, if someone had not allowed himself to be bitten by a mosquito and to suffer the ill effects of the sickness?

Think of the test pilots who have risked their lives in experimental models of aeroplanes so that we have the safety of modern air travel.

I heard the other day of a European trader and his wife living on a lonely trading station at a place on the borders of Basutoland. They had received two European visitors in two years. They were providing the people around them with the instruments of a higher level of life:—blankets, clothes, salt, tea, soap, sugar, knives, cement, windows and doors. They were providing the people with cash in exchange for wool and skins. The people were progressing but the trader and his wife paid the price of loneliness, a price which no cash benefits could cancel. Fortunately, they have the spirit of adventure which makes such suffering bearable.

Such was the spirit of Paul of Tarsus. He suffered severe pain from some physical handicap which he called his "thorn in the flesh." But his work as a missionary did not suffer. He believed in the power of the gospel of Jesus Christ to bring progress to mankind and he suffered all kinds of persecution for its sake. He was stoned by riotous mobs, he was imprisoned by overzealous officials, he was flogged at the instigation of people with vested interests. He patiently endured being chained to a Roman guard. All this he suffered for the sake of the salvation, the spiritual progress, of his fellowmen. A certain great preacher said that the missionary travels of Paul were like the track of a bleeding hare across the snow. Why did Paul suffer? Why do men suffer?

So that there may be progress in life.

LOVE

The fourth reason why men suffer is because they have received from God the great gift of love. That gift is of such a nature that it is prepared to sacrifice and to suffer for the sake of others. An ancient Greek philosopher said: "Man is a social animal." The writer, Homer,

said : " I am part of all whom I have met." Jesus Christ said : " Love one another."

The trouble with many of us is that we assume that love should be given to us by right. There are children who demand that their parents must sweat and sacrifice to keep them at school or to keep them clothed in the best. Many just demand without seeing the love and sacrifice required to meet their demands.

In the book *Elmer Gantry* there is a scene where a blind mother asks her daughter to look out of the window and tell her what she sees. Kathy says : " Oh, there's nothing much. Old Mrs. Maclean is doing the washing and Jim Farquarson is setting out to sea again and young Adam Wilson is ploughing the lower field with the white mares."

" Ah, how beautiful," said the blind woman.

" Beautiful?" said Kathy, " What do you mean, Mother?"

The blind woman went on.

" How beautiful! Love washing at the tub. Love sailing the seas. Love holding the plough."

It required the blind woman to see the love in the daily round. She had suffered. She knew the power and the place of love. Her view was that of a Christian.

For us God is not a mere spectator looking at us from the sidelines of life. He is bound up with us in this life and the binding power is love. For us the greatest act of suffering was the sacrifice on the Cross in which God made himself one with suffering mankind.

That is why Christianity's answer to the sufferings of the world is a new method of life. We suffer for the sake of *freedom* and we try to use our freedom for right action in life so that we may bring blessing.

We are prepared to pay the cost of law and *order* in the world, realising that death is never the end.

We seek for *progress* with courage knowing that our striving leads to good.

And finally, we try to *love* one another so that we bear each others burdens and build up a community governed by love, a community in which ignorance and sin are strangers.

LAND REFORM IN EAST AFRICA

The Royal Commission which was appointed under Sir Hugh Dow to make recommendations on how best to raise the standard of living in the British East African territories has submitted a report dealing with both urban and rural development. It is a careful and valuable study of a very complex and unstable situation, and endeavours to point the way to a policy " that will invest in the African and build up with him an economy which is stable and sound."

The Commission has no doubt that the future lies with co-operation between Africans, Asians and Europeans

rather than with any mutual isolation of the three races, and insists that this implies the ultimate removal of discriminations, restrictions, and privileges. Sound urban development, it says, makes it essential to break down the barriers which prevent Africans from *full* participation in the life of the towns. Involved in this is the abandonment of customary land tenures and sectional reservation, and the basing of zoning in towns upon building standards rather than on race. The African should be given full security of tenure when desired.

As regards the so-called White Highlands of Kenya, the alleged Naboth's Vineyard which consists of 16,000 square miles of fertile farming land reserved for European settlers, the opinion given is that this retention of land " however much it may be justified on the grounds of past hopes and promises, has very serious limitations." In the other three territories under consideration the alienation of land for settlers is either contrary to policy, as in Uganda, or is subject to local consultation with the tribes concerned. This is the case also in Kenya apart from the White Highlands area. The Commission thinks that such restrictions should be loosened and that only the *leasing* of land should be permitted between the races.

The Commissioners have evidently endeavoured to make a scientific study without predispositions of any kind, and it is hardly likely that their recommendations are going to be popular. Indeed, the first reception of them appears to be hostile from all the racial groups concerned. The meteorological forecast for them is " Stormy." It is to be feared that they have come too late.

Some would say that Communism offers all that the Church has offered, and has a fire that the Church has lost, if it ever had it. There is some truth in the latter part of that statement; when the Church allowed salvation to be interpreted as security and not as freedom or spiritual health it let in boredom. No opposition party suffers from boredom, and Communism has taken full advantage of having from its earliest days faced a world in arms against it. But behind this accidental romance, Communism offers only the flattest of orthodoxy with the drawback that the orthodoxy is unstable; and it has apparently only one treatment for all the heterodoxies of the moment; physical repression. When the Church proclaims that the redemption which founded it was the redeeming of slaves from dispirited submission to the lowest individual and social impulses, so that they turned to look on the world with lively eyes and readiness to uphold a wide variety of what they might be equipped to recognise as the right, it can recover all that is worth recovering of any loss to Communism.

—T. Price in *Christianity and Race Relations*.

South African Missionary Institutions

MODDERPOORT

(In 1953 theological and missionary students of four communions, and of Afrikaans, German and English-speaking traditions, in the Department of Divinity of Rhodes University, Grahamstown, prepared a series of essays on "Some South African Missionary Institutions." It was our privilege to receive a copy of the essays, and it is our purpose to print some of them in our columns. We acknowledge the permission given to us by Prof. N. H. G. Robinson, who has succeeded Prof. Horton Davies, under whom the essays were prepared. Editor, "South African Outlook.")

THE view of the Maluti mountains from the 'stoep' of the Mission at Modderpoort is lovely enough to satisfy the most exacting artist. The view, however, is not only a lovely and inspiring one, but also a challenging one. The mountains seem to beckon, calling for adventurers of the Cross to go forth and win all Basutoland for Christ.

The story of Modderpoort proves that the challenge of the mountains has been, and is being, met with ever-increasing zeal, perseverance and dedication.

The Mission at Modderpoort derives its name from one of the farms belonging to the Mission. It does not come from the Modder river, but from a local fairly large stream called Modderpoortspruit (literally, 'the stream of the muddy pass.' The Afrikaans word 'poort' means a pass between hills or mountains, and there is a lovely pass of this kind at Modderpoort.) The Modderpoortspruit which flows through one of the farms belonging to the Mission, does not often run strongly, but is hardly ever really dry. After a storm it comes down with great force. The South African railways have built a dam for engine water on one of the mission farms, thereby damming the spruit completely.

The religious fathers who live and work at Modderpoort belong to the Society of the Sacred Mission. This Society has its headquarters in England. The fathers of the Society of the Sacred Mission, who are trained at Kelham in England, are very highly thought of and have done most valuable work amongst both Europeans and Africans in the Orange Free State. Every year their work expands. This society does work in Australia, where its work is expanding too.

In the O.F.S. Modderpoort (seventy-five miles from Bloemfontein) is the centre of the Society's work. The real foundation members of the work there were not men of the Society of the Sacred Mission, but members of the Society of St. Augustine. The first Bishop of Bloemfontein (Twells) invited Canon Beckett and his companions of the Society of St. Augustine to begin work at

Modderpoort. Later, when the fathers of the St. Augustine became aged, with no prospect of further recruits, Bishop Twells, (about the year 1900) invited the Society of the Sacred Mission to take over the work. Father Knight states that the Society of St. Augustine had no base in England and could not keep up its numbers, and so handed over the work to the society of the Sacred Mission in 1902.

To return briefly to the work of the Society of St. Augustine. They started their work at Modderpoort in 1867. The names of the foundation members of the Society of St. Augustine were the Rev. Father Beckett, the Rev. Father Douglas, and the Rev. Father Sanderson. In the beginning there were many hangers-on but only a few joined the Society and persevered in the work. The six oldest graves which nestle near the Chapel at Modderpoort, are those of the six men who stood the pace, and died as members of the Society.

Modderpoort Mission Station and the Priory stand on a lovely tract of land. In 1867 when the Society of St. Augustine started work there, the colonists were afraid of raids from the Basuto people, so they willingly sold and handed over this tract of country to the fathers who thus literally formed a buffer state between the Basuto people and the colonists. (This land lies in that part of the country known as the Conquered Territory). Once again missionary zeal and love for the barbaric Basuto proved far more effective in bringing about peaceful relationships, than war and bloodshed had ever done.

The French Protestants were settled at a place ten miles away called Malela. At Modderpoort there were many Basuto and their descendants are still living there. The Bishop (Twells) bought two adjoining farms and handed them to Trustees on behalf of a missionary Society to do mission work there. The Society of St. Augustine started work at Modderpoort and gradually the work has extended throughout the whole of the Orange Free State. When the Fathers of the Society of St. Augustine arrived the only building for miles around was a trading-store. There was so much to do, and the Fathers were so on fire to start evangelising the Basuto around them, that their own comfort was regarded as a secondary matter. A small cave was found. From its mouth an arresting and lovely scene of Basutoland meets the eye.

Without more ado, the Fathers chose this cave as their dwelling-place and place of worship. Inside the cave at the furthest end, a natural rock jutted out. This was at once turned into an altar, and here mass was celebrated very frequently. The Fathers lived in this cave for six

months and it was winter. Only those who have experienced the almost unbearable cold of a winter in Basutoland, can understand what qualities of endurance and sacrifice this called for on the part of the Fathers. No wonder 'hangers-on' disappeared from the ranks of men who willingly practised such austerities. The cave in which the foundation members worshipped and lived, is still maintained by the Society of the Sacred Mission as a place of pilgrimage. There is an unmistakable atmosphere of true prayer there, and a visit to this cave is never forgotten; the challenge of the lives of these early Fathers spurs one on to serve the Master better.

The expansion of the work of the society of The Sacred Mission can be gauged by the following figures :—

In 1907 the Society worked in an area of 3,200 miles, with three mission stations, and five farm centres. It is now looking after an area of some 37,800 miles with seventy-one mission stations.

In 1907 the Society of the Sacred Mission ministered to 615 communicants. In 1945 there were 20,380 on the rolls of membership.

Modderpoort itself has grown out of all recognition. Today it includes the Society of the Sacred Mission Priory, the guest-house, and priory church of St. Augustine, and a small hospital, from which an African nurse tours round the farms, dealing especially with maternity cases. The present nurse who runs this clinic was educated at Modderpoort.

The Sisters of St. Michael and all Angels (Bloemfontein) also have a house and a chapel at Modderpoort. The work centres round the teachers' training college and high school, with accommodation for one hundred and fifty students, a large primary school and the Mission Church of All Saints. This church was dedicated in 1937, and can hold eight hundred people. In fact it often has to hold a good many more people. The altar dominates the interior of the Church. In it also is a lovely statue of Our Lady with the Holy Babe in her hands. The Society of the Sacred Mission belongs to the Church of the Province of South Africa, but is Anglo-Catholic in outlook. That is why this lovely statue of Our Lady is there. The figure has a wonderfully young and compassionate face, with the loveliest of blue eyes. She seems to bring warmth and life into the cold building. As she is looking down, one sees her face best when kneeling before her in an attitude of prayer. All around Our Lady are numerous love offerings of beads, necklaces, and so on. Some people think of idolatry; but this shrine is accepted very simply and naturally by the Basuto who love to see their own womenfolk with their chubby black babies. Those I have spoken to love the statue, and say they love to see the Mother of God with her Holy Son. The students I am thinking of certainly do try and live Christian lives.

The training of efficient teachers is reckoned as all-important at Modderpoort. The students are taught to do everything to the glory of God. The results are excellent and students from Modderpoort always seem to head the list in the Orange Free State. The Modderpoort Training College was opened in 1928. There were then six girls and twenty boys. The present high School teaches up to J.C. and there is a Normal Course for Lower Primary Teachers of the O.F.S. which is a three years' training course. At present there are ninety-nine boys, and ninety-one girls there. It is the policy of the S.S.M. not to allow the training school to grow too big; as determined efforts are made for individual instruction and, above all, evangelisation. The training college has exceptionally good equipment. There is a bioscope, and epidiascope for educational work. Brother Patrick True shows educational films twice a week. They possess a well-equipped science laboratory, domestic science section, and a needlework section. The practising school for training teachers possesses all kinds of apparatus, mostly hand-made. There is a well-built hall and the classrooms are well-built too. The Hostel accommodation, however, is not so well-equipped.

The Society of the Sacred Mission has too many Missions to mention each one, but their Mission Church School in the Bloemfontein location is, I am told, the largest native Mission school in the O.F.S., accommodating 1,200 children. One of the unofficial rules of the Society of the Sacred Mission is that their members all try and do some regular studying. Thus Brother Patrick True has recently passed his Hoër Taalbond examination and been to England for a special course in child psychology. Father Giles Ainhose is at present taking a course in training to be a teacher at the Normal College in Bloemfontein.

The Society of the Sacred Mission's work is confined to the O.F.S. except for one Mission centre in Basutoland. This is at Tezetaying. This Mission has six out-stations, and is now being developed as a Priory with a high school and residential hostels. The Society has been working at Tezetaying for the last forty-five years, and for thirty-five years it was the centre of the lonely work of Father Wrenford. Father Wrenford had to be carried off the ship in 1902, as he was desperately ill with tuberculosis. This same Father Wrenford is still alive, and has built up the Mission from very small beginnings to a congregation with thousands of communicants. Truly the power of God is limitless.

This Society is also opening a priory in the Basutoland Mountains four days riding by pony from the nearest bit of civilization; and it is hoped that a hospital will be established there. Father Herbert Kelly was undoubtedly the founder of the S.S.M. but he was too humble even to call himself by that title.

In passing it is of interest to note that the Bushmen paintings at Modderpoort are considered some of the best in the O.F.S. and Basutoland and they have been declared a National Monument.

The Society of the Sacred Mission is dedicated to St. Michael and All Angels. The richness and depth of the work of the Society of the Sacred Mission surely is a proof of the fact that there is an angelic host ready to succour and aid those dedicated to the service of God.

LOVEDALE NOTES

Staff Changes.

Unhappily we must announce, partly, though not wholly owing to the effects of the Bantu Education Act, some significant staff changes which took place in June.

Mr. V. L. Nixon.

Mr. Nixon retired from the principalship of the Practising School. He will be on leave for the next six months during which time he and Mrs. Nixon will reside as usual in Lovedale. After that they hope to occupy their new house in Alice which Lovedale is building.

Mr. Vivian Leonard Nixon was appointed to the staff of the Training School on 1st October, 1931, so that he has completed almost twenty-four years service to the Institution. In 1938 he was appointed to the charge of the Practising School. During his time of principalship the Practising School has had a history marked by great steadiness of work and success. There has been remarkable harmony between Principal, Staff, parents and children. In report after report Inspectors have commented on the excellent tone of the school and the satisfactory examination results.

Mr. Nixon has also taken a full share in the general life and work of Lovedale. As a member of the Governing Council and of the Senate and of various committees, Mr. Nixon's counsel has been valuable and valued. In sport he has made his own contribution, and in church work as a member of the Deacons' Court. But his various forms of service are too numerous to mention.

Mrs. Nixon has assisted her husband in all his work, and has helped also through her membership of the Entertainment Committee, and by other activities, in all of which her cheerful, willing disposition has been an asset.

Both Mr. and Mrs. Nixon have endeared themselves to our community, and it is a pleasure to think that their connection with Lovedale and vicinity will be continued. In thanking them for all they have done, we wish them many happy years of retirement.

Rev. E. E. G. Field.

Mr. Field joined the Lovedale staff in 1940, as substitute for Mr. Brown in the High School, Mr. Brown having gone on military service. In 1947 Mr. Field accepted an

appointment in the Training School, where his main service has been rendered, but recently he returned to his first love—the High School. His first appointment in the district was to Fort Hare in 1917. Thus for some forty years or so Mr. Field has been connected with this district, and for the last fifteen has had close association with the life and work of Lovedale. Mr. Field's work has been marked by thoroughness, courtesy and a willingness to help wherever help could be given. As chairman of the Entertainment Committee he revealed other talents. His concern for the spiritual good of the students has been deeply appreciated. We have been richer in Lovedale by the kindly personalities of Mr. and Mrs. Field, and we wish for them much happiness in their new sphere.

Mr. E. D. Roberts.

Mr. Roberts came from Scotland and joined the staff of the Training School in May, 1948. To this work in the Training School he brought sound technical training and years of experience in Scottish schools of various kinds. Thus all his work has been marked by knowledge and thoroughness. For six months he acted as Principal Teacher of the Training School. Mr. Roberts also made a valuable contribution through his membership of the Senate, of the *Outlook* Committee and in other capacities. For several years he was the mainstay of the Student Christian Association, and he has also represented Lovedale on the Alice Town Council. Mr. Roberts has accepted a post in St. Andrew's School, Bloemfontein, a school under the auspices of the Anglican Church. We thank Mr. Roberts for all his service, and trust he will find in St. Andrew's School a worthy field of further service. Mrs. Roberts is to continue teaching in the Training School for a time and will occupy the same house.

Mr. H. W. Shearsmith.

Mr. Shearsmith joined the staff of the Lovedale High School in January, 1950. To his new duties he brought large experience gained in various schools in the Transvaal and Natal, but even more valuable an individual and pleasant personality which has made him extremely popular in Lovedale. His work in the class-room has brought credit to the High School, and outside the class-room he has assisted in various directions, as a member of Senate, on the sports' field, with bioscope shows, and, not least, as the one in charge of the Meteorological Station. For six months during Mr. Benyon's absence on leave, Mr. Shearsmith acted as Principal Teacher of the High School. With the spiritual aims of Lovedale Mr. Shearsmith has shown every sympathy. Mrs. Shearsmith has greatly assisted with the work of the Health and Social Service Committee, and in various other societies in Alice and district. Mr. Shearsmith has accepted a post in Cathcart, and we wish him, Mrs. Shearsmith and their daughters much happiness.